Autumn Lunar 8th
9th
months

朝寒 Asa-samu : Mornings are Cold

When the sky is clear and fine, and the air is crisp and cold on an Autumn morning. During the day it becomes warmer, but after mid-afternoon to the next morning, the temperature keeps dropping. In Japanese poetry, this subject was not as frequently treated as "nights are cold", which is also an Autumn kigo, but has very much the feel of the season.

朝寒のふの日なたや鳥の聲　鬼貫

朝寒や鞠もすっぽり伊駒山　麥林

二日咲く木槿と成て朝寒し　闌更

夕がほの實も市に出て朝寒し　大江丸

朝寒や垣の茶筅の影法師　一茶

朝寒や三井の仁王に日のあたる　鳴雪

朝寒の拍手ひびく銀杏かな　雪人

Peonies for Totan--
hase dera -- Nara pref.

summer, Lunar 4th Mo.

牡丹 Botan' : Peonies

This plant seems to have been brought to Japan in the 7th or 8th century from China, where it was known as the "king of the hundred flowers". As Po Chu-i wrote, "The flowers open, the flowers fall, twenty days", another name is "twenty-days flower". He compared it to the face of a beautiful woman. In the early poetry collections of Japan, it is called yama-tatibana (mountain mandarin) and hukami-gusa (deeply-see grass). The bush can grow as tall as 2 meters, and its large flowers, originally red-purple, also come in white, pink and red, with a deep perfume. So rich and luscious, it earned its other name,"prosperity grass" (huuki-gusa). After 20 days in bloom, the petals scatter, leaving a hairy pod in which are the seeds. This flower, like the chrysanthemum, has long been a favorite subject for poets as well as painters, suitable with a butterfly or Chinese lion.

寒からぬ露や牡丹の花の蜜　芭蕉

蠟燭に静まりかへる牡丹かな　許六

古庭に蟻来たりたる牡丹哉　嵐雪

春過ぎて夏きにけらし白牡丹　許六

飛胡蝶紛れて失せし白ぼたん　杉風

簾かう使者を見て居る牡丹かな　涼菟

閻王のロや牡丹を吐んとす　蕪村

山蟻のあからさまなり白牡丹　〃

地車のとゞろとひゞく牡丹哉　蕪村

飛蝶を喰んとしたる牡丹かな　抱一

白牡丹崩れんとして二日見る　成美

一輪を蝶の吸あく程かな　也有

低く居て富貴をたもつ牡丹哉　太祇

阿とらうき　吽と答てぼたんかな　素丸

牡丹からぼたん也けり殿うつり　夢太

這登る牡丹の塵や蝸牛　〃

蝶 Tyoo - Butterflies

Spring, Lunar 2nd Month

As with frogs and swallows, the first butterflies appearing is almost synonymous with Springtime. As "butterfly" it is thus a Spring kigo. For the rest of the seasons, the kigo are: Summer Butterfly, Autumn butterfly,Winter butterfly, and frozen butterfly (also Winter). In size, Spring's are the smallest, Summer's butterflies are larger and more colourful. Written 胡蝶 Kotyoo, the 胡 means 粉 powder, or moustache (胡 alone means barbarian). They say that the butterfly has a beautiful moustache. As sound, tyoo by itself being a little short, the Japanese used kotyoo or tyootyoo to soften the word.

Fond of flowers' perfume, in Japan they are associated most with the rape flower, so that in some old book it was said, "the rape flower transformed into a butterfly:"

In Japan there were 500 or more species recorded. In general they fly about during the day and sleep at night; when they stop on grasses and flowers they fold their wings. They suck the nectar of flowers by inserting their curled antenna into the flower centers. Depending on the variety, some prefer trees and horse dung. They often lay eggs on citrus tree leaves and sansyoo (Japanese pepper) leaves.

Chuang Tzu dreamt he was a butterfly, and for ever after was unsure whether he was a butterfly dreaming he was a man, or a man who had dreamt he was a butterfly.

蝶のとぶばかり野中の日影かな　芭蕉

蝶よ〳〵唐土の俳諧問はむ　〃

もろこしの俳諧問はむ飛胡蝶　〃

蝶の羽のいく度こゆる塀の屋根　〃

起よ〳〵我友にせむやる胡蝶　〃

散る花に寝て居て蝶のわかれ哉　来山

ちる花をよい相手也蝶の舞　〃

藁屑に花を見すてしこてふ哉　其角

蝶々や何を夢見て羽つかれ　千代尼

てふてふやいく野の道の遠かすみ　也有

てふくや花盗人をつけてゆく　曾良

くりかへし麦の畝ぬふ小蝶かな　召波

地車に起ち行く草の胡蝶かな　蕪村

釣鐘にとまりてねむるこてふ哉　白雄

袖にきて袂にきへつみちの蝶　立明

たんぽゝや蝶と成又花となり

植木屋の置て行たる胡蝶かな　蓼太

舟につむ植木に蝶のわかれ哉　几董

さむしろや蝶も巻込む俄あめ　〃

もつれ来てあふなき蝶や淵の上　五明

花に飽て机にもたる胡蝶かな　寅々

蝶々や獅子のわたりの上を飛ぶ　犯一

秋する朋に蝶々のわたりけり　一茶

庭のてふ子が這へばとぶ　〃

Autumn - Lunar 9th month

菊 Kiku - Chrysanthemums

They say the large chrysanthemums were brought from China to Japan around the 4th century. From the time buds appear till they wither, these flowers can be seen for 40 days; perhaps for this reason they are associated with long life. The Emperor's crest is a chrysanthemum flower. Another name for kiku is "hana no ototo", the younger brother of flowers, because it blooms the last of "grass" flowers. Also called "Okina-soo", old-man grass, because an ancient pine tree at Sumiyosi was re-born as an old-man who grew chrysanthemums. The 9th month 9th day was known as the chrysanthemum festival, and old books say that from the 10th day, chrysanthemums are in their "remaining" state -- 残菊 zangiku, any flowers still left over from the highest flourishing. 百菊 hyaku-giku is the term for the many varieties grown to exhibit. Kiku-awase 菊合 is the competition involving making dolls and things out of chrysanthemums.

菊の香や奈良には古き佛達　芭蕉

菊の香や瓶より餘る水にまで　其角

菊咲けり蝶来て遊べ繪の具皿　嵐雪

菊の後大根の外更になし　芭蕉

欄干にのぼるや菊の影法師　大草

草履うる隙に見事や菊の花　北枝

菊咲て餘の香は草にとりけり　秀

白菊や貝を根に置く海士が宿　野坡

かたぶきて蝶の鏡や菊の輪

白々と夜は黄菊の老にけり　秋居

菊の香や掃除男の袖までに　〃

菊の香も覚にとるや谷の坊　〃

きくの露受けて硯のいのち哉　蕪村

手燭して色失へる黄菊哉　〃

白菊や庭に餘りて畠まで　〃

白菊は露のこぼれるかな　暁臺
gyōdai

菊折て髭に露をく翁かな　蘭東
ranto

白菊や花のこぼれて葉の雫（しずく）　蓼太

秋を經（へ）て蝶（ちょう）もなめるや菊の露（つゆ）　芭蕉

菊の香や花賣（うり）が身（み）の袂（たもと）にも　召波 shōha

菊の香に白粥（かゆ）さむる庵（iori いおり）かな　保吉 hokichi

山里（さと）や門（かど）を並（なら）べてきくの花　葛三（かっそう） h

こぼれては根（ね）をやしなふや菊の雫　逸淵 itsu-en pool

read the ゆ

Spring - Izumi

Kiku - chrysanthemum.

1. Chrysanthemum perfume ya / in Nara old Buddha's
-- Basyoo

2. chrysanthemum perfume ya / ~~from the~~ more than the jug down to the water
from the jug it comes over water down to it
--- kikaku

3. chrysanthemum have bloomed / butterfly come and play
/ m
-- Rensetsu.

4. after the kiku / aside from daikon again there's nothing
painting dish
-- Basyoo

5. ~~on~~ the railing they climb ya the kiku's shadows

6. zōri to sell / in between
in between selling zōri
what he looks at really something to see kiku flowers
-- Joso
-- kokushi

7. the kiku blooming the remain perfume to the grasses returned keri
chiyo

8. white kiku / shells place at the roots fisherwoman's house
--yaba

9. bending over the butterfly's mirror ya
kiku circle flower
--yaba

10 whitely the night yellow chrysanthemum getting old keri -- ryūkyō

11. kiku perfume ya the clearing man's sleeve even to it
on
-- "

12 ~~and~~ kiku perfume ~~for~~ / they ~~put~~ in their bamboo conduit
the valley's monk cell
-- "

13. kiku dew / receiving it the inkstone's life kana
(long life)
-- buson

14. hand lantern lighting it their
lighting a hand lantern.
colour the east yellow kiku

, white kiku too much for the garden into the vegetable fields
white kiku / every spring it looks like kana
breaking off kiku on his beard dew is placed old man kiku
white kiku ya / the flowers spilling over the leaves' waterdrops
passing the autumn even the butterfly licks it kiku's dew. -- basyoo
kiku perfume ya the flower seller's sleeve even on it
among kiku perfume white rice gruel cools off / that kana.
monk village the gates in a row kiku flowers
when spilling they nourish the root ya kiku dew.
the spill
-- make the root live longer

霞 Kasumi - mist

Spring - from lunar-1st month

In Spring because of warmer air flows in the atmosphere and Temperature changes, clouds of mist frequently form, Stretching across mountains and fields "Kasu" -- a little, dimly; "mi" -- see, hence its name. In the period of the Manyoosyuu (8th century), "kasumi" was also used for Autumn fog (kiri), but by the Kokinsyuu period (10th century), Kasumi tatu was a pillow word for Spring, kiri used for Autumn only. Kasumi is not used for the mist seen at night -- that is "oboro", haziness. "Kasumi no umi" (mist ocean) means thickly packed mist on mountains & fields. "kasumi no ami" (mist net) is the expression for mist as it appears like a net covering Things; "kasumi no mi" (mist body) is a term for the easily fading human body; "yae-gasumi" (double mist) means Thick and dark mist.

大比叡やしの字を引きて一霞 芭蕉

春なれや名もなき山の朝がすみ ...

遠里の麦や菜種や朝がすみ 鬼貫

日枝にこそ額の皺は朝霞 言水

花を出て松へしみ込む霞かな 嵐雪

武蔵野の幅にはばき霞かな 嵐雪

海越て霞の網へ入日哉 無村

比良の雪大津の柳かすみけり 几董

Winter

湯婆 {Tanpo - Hot-water Bottle / Yutanpo

Written with the characters "hot-water old woman", because it served to warm and comfort by the bedside as an old woman would nurse one, the hot-water bottle was brought to Japan from China in early days, in the form of copper, ceramic and bamboo wrapped with cloth. In a Japanese house where by dawn the cold has sunk in from all directions on one sleeping on the floor, this bit of warmth was most gratifying.

勤行に起別れたる湯婆哉　太祇
暁の明ぼの(あけぼの)にふみ出されたる湯婆かな　五明
夢よりは先へさめたる湯婆哉　也有
傾城(けいせい)のはじめて見たる湯婆かな　〃
古庭や月に湯婆(たんぽ)の湯をこぼす　子規
こぼ〳〵と湯婆(ゆたんぽ)こぼす涙(なみだ)かな　鬼城

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勤行に起別れたる湯婆哉　太祇
(ごんぎょう)　(おきわか)　(たいぎ)

暁(あけぼの)のふみ出(だ)されたる湯婆かな　五明(ごめい)

夢よりは先(さき)へさめたる湯婆哉　也有

傾城(けいせい)のはじめて見たる湯婆かな　〃

古庭(よるにわ)や月に湯婆(たんぽ)の湯をこぼす　子規

こぼ〳〵と湯婆(ゆたんぽ)こぼす涙(なみだ)かな　鬼城(きじょ)

雲雀 Hibari - Skylark Spring

A bird that looks like a sparrow, but larger, it is written with the kanji "cloud sparrow". It flies up high and singa, when the weather is clear, hence hibari (日晴る hi haru). It is brown with black spots, a white belly, and very long back claw. In the winter it flies quietly around groves, or by withered vines by river beds, and when the grasses start to sprout in Spring and it turns warmer, it begins to dance and sing. It flies up high into the sky as it singa, and for a while it swoops around and then stops its song and swoops down. It makes a nest in ricefields or fields, and commonly dances up from it. In late Spring it lays eggs and has young ones. It is sometimes caught and kept in a cage. The kanji "cloud" is no doubt used because it flies to the edge of clouds. A common variation is age-hibari, lofting skylark, the skylark as it flies upwards singing.

永き日を轉りたらぬひばりかな 芭蕉

原中や物にもつかず鳴雲雀 芭蕉

雲雀より上にやすらふ峠かな 芭蕉

草変や雲雀が上るあれ下がる 鬼貫

夕風に見うしなふまでは雲雀哉 素堂

あがりては下を見て鳴ひばり哉 千代女

雲ほどは花になじまぬ雲雀かな 也有

風呂敷へ落よつまん舞雲雀 惟然

子や待ん餘りひばりの高上り　杉風

跡な見そ富士をむかふに揚雲雀　也有

聲と羽と一度に休むひばりかな　蓼太

菜の花に落て麦かうつ月に啼く心はなき鬱夕雲雀　蘭更

くきめして見失たる雲雀かな　也有

雲の峯 Kumo-no mine - Cloud Peaks Mountains

The cumulo nimbus clouds which form into shapes resembling high towers or mountains climbing up into the heavens. They say these form in the west. Kumo-no mine is, like kaze kaoru (the wind is perfumed), a term from Chinese poetry.

夏雲多奇峯 "Summer clouds many strange peaks."

奇峯碧嶂忽火雲昇 "Strange peaks, stone cliffs, fire clouds rise"

When the sun is shining strongly and heat is strong these fiery clouds pile up. Often they increase towards dusk when the setting sun is strong, but are mostly seen in the afternoons.

須弥山のそのかたはしか雲の峯 立圃

雲の峯いくつ崩れて月の山 芭蕉

山寺や岩に負たる雲の峯 桃隣

何里ほど我目のうちぞ雲の峯 千代女

雲の峯五百羅漢のあたまかな 青徳

動くともなくて替るや雲の峯 亀立

しづかさや湖水の底の雲の峯 一茶

曠野ゆく身に近づくや雲の峯 蕪村

Winter

枯野 Kare-no - Withered moor - Lunar 10th-11th months.

a field or moor on which grasses and trees have withered. Dew, frost settles, a cold wind blows over it, and not many people are seen on it. Opposite from a luxuriously green Summer field, it gives a forlorn and empty feeling. Often for Japan The ocean can be seen in the distant horizon. It was a favorite subject of poets, who used insects, fog, colour, dew as related concepts. Variations: Kare-no miti (road), Kare-no-hito (person), Kare-no-yado (house or inn).

花も実も夢は枯野をかけ廻る 芭蕉

旅に病んで夢は枯野をかけ廻る 芭蕉

蟷螂の尋常に死ぬ枯野かな 其角

馬しかる声も枯野のあらしかな 曲翠

馬の尾にいばらのかかる枯野かな 蕪村

五六羽の鴉下り居る枯野かな 也有

牛の尾の外はうごかれ枯野哉 蓼太

皮剝きの業見て過ぐる枯野かな 几董

血のつきし鼻紙さむき枯野かな 許六

戸口まで ついと枯れ込む野原かな 一茶

歌

desk – piece of wood at ease

Autumn, Lunar 8th mo.

案山子 Kagasi - Scarecrow

Also written 鹿驚, read kagasi. In the older books it is described as "a doll made of bamboo and straw, dressed with straw coat and hat, equipped with bow and arrow." In the Kojiki (712 AD) it is called sohodo, in the Heian period, soodzu (a more general name now for bird chasers). The characters now used, 案山 come from its meaning as "desk mountains", mountains which are shaped like desks, lying low in relation to a main, high mountain. Because such mountains serve no purpose to the main mountain (lord etc.), Zen monks used this expression, kagasi, for monks of other schools in a derogatory manner.

The other source of this idea is a God called Kuehiko who, it is said, just stood in the open air. They say he knew everything about the heavens and the earth. The sohodo was he, it is said.

聞くまいといふか案山子の腰刀・去来

居風呂の下や案山子の身の終・大草

一俵も取うで案山子の矢弓哉　支考

鹿の来ぬ日は淋しかる案山子かな・吾仲

捨ものを押へにしたる案山子哉・りん女

行秋のうしろ前なき案山子哉・存義

御所柿にたのまれ貌のかし哉・蕪村

秋風の動かして行く案山子かな・〃

紋處に蝶々のつく案山子哉　一茶

蓑虫の父よと呼ぶは案山子哉　也有

月は寐ぬ事は覚えて案山子哉　〃

夜嵐に吹細りたる案山子哉　太祇

吹倒す起すふかるるかし哉　〃

夕日影道まで出づる案山子かな　召波

足もとの豆盗まるる案山子哉　也有

君が代は鳥驚かぬ案山子かな　素丸

晝飯をぶらさげて居る案山子哉　一茶

Autumn
Lunar 8th mo.

啄木鳥 Kitutuki - The Woodpecker

The many varieties are all agile and live in mountain forests. About the time when leaves are ready to fall, they can be heard pecking at tree trunks. While going around the trunk, it keeps climbing, seeking insects. It catches them with its long tongue, at the tip of which it has a hook that can draw them out. Its strong tail is placed against the trunk for support as it pecks with its sharp beak. Usually it is at work morning and evenings, and most active in autumn. Also called Keratutuki. (has a softer sound than the other name for woodpecker)

木啄の入りけりやぶの松 大草
手斧打つ方も木深し啄木鳥 蕪村
啄木鳥みねのあらしや谷の聲 抱一 hōichi
啄木鳥の音や銀杏の散がてら 支考 shikō
きつゝきの月におとろく木間哉 樗堂 chōdō
啄木のやめて聞くかよ夕木魚 一茶
啄木や柳さくらも音ばかり
啄木鳥の稽古に叩く柱かな 一茶

吐月
1712-80
to getsu

Spring 2nd, 3rd
lunar months

Tan'popo - Dandelions

The dandelion is of the chrysanthemum family and grows wild almost everywhere, the common color of the flower being yellow. There are also white ones. People of old thought it resembled a drum supported on a pedestal, hence its other name, tudumi-gusa, drum grass. Thus they playfully wrote about it with the flute of the uguisu or the dance of the butterfly. When the flower is done, it turns into a ball of white fluff that flies off.

たんぽゝや折(おり)さます蝶(ちょう)の夢(ゆめ)　千代女

たんぽゝや五郎兵衛(ごろべえ)親父(おやじ)がしたし物(もの)　几董

田螺(たにし)鳴(な)く畝(うね)の蒲公英うちほけぬ　暁臺

蒲公英やローンテニスの線(せん)の外(そと)　子規

たんぽゝとめぐると見しが犬糞(ふん)す　虚吼

たんぽゝや芝生(しばふ)をしめる花の錵(びょう)　素丸

蒲公英や鮫(さめ)あげられて横(よこ)たはる　秋桜子

Summer

蠅 Hae - Flies

Most commonly see in rooms, where they assemble on food and trouble people's bodies. Six footed and winged, there are many varieties, but the most common are the house fly (called Fifth Month fly), the meat fly (which are plentiful in meat and fish shops), the black (or dark green) fly, larger than the house fly. This one is common in fields or strong smelling things. The golden fly also is common in fields, smaller than the black fly; it is fond of rotting things and is most detested. Flies are generally bred in animal pens, in waste piles, and so on, and are brought up in the same places. On each of its six feet are two claws and two round pads, and with these the fly is able to walk on ceilings and even sleep on them.

うき人の旅にも習へ木曾の蠅　芭蕉

夕日影生かつる蠅のかなしさよ　尚白

顔につく飯粒蠅にあたへけり　嵐雪

鶏つかひの昼ねの床や蠅の声　史邦

蠅散て旦う白しや盆の糊　蕪村

やれうつな蠅は手をする足をする　一茶

豊年の蠅一ツ打てばなむあみだ仏哉　〃

蠅一ツ打てばなむあみだ仏哉　〃

なく猫がとる也窓の蠅　〃

Winter, esp. 11th
lunar month

鷦鷯　鷦鷯

MISOSAZAI - The House Wren
also: peach sparrow

A resident bird, the smallest of the birds in Japan. With wings spread it is five cm across. Its back, like its name, is the colour of miso, burnt brown. Its stomach is lighter, and it is spotted here and there. Its short tail stands up as it springs lightly. In winter it comes near people's houses. People often keep it in a cage because its voice is clear and pure, and for its size, quite loud and long, "tyuuttyuu". In Spring its twittering is thin, in Summer it is seen in mountain crevices or under large trees. It is fond of water, and the old books say it lives for three years by ditches, hence its name, 溝三歳 (ditch three years), or that it cries by ditches so its name is short for mizosaeduri. Because it is good at making nests, it is called takumidori 巧妙鳥 (skillful wife). Its nest is made of moss outside and feathers or soft grasses inside, with an opening for going in and out.

雪かこひするやいなやに　みそさざい　・浪化

鶯に啼て見せけり　みそさざい　・許六

笹垣のどちらに啼ぞ　みそさざい　・去来

花にとは願はず雪のみそさざい　・千代女

散た木へもどる一葉やみそさざい　・也有

跡先に雀飛けり　みそさざい　・蓼太

雪花をまぶたにつけてみそさざい　・梅室

Autumn, 3
months

秋の夜 Aki-no yo / yoru - Autumn Night

The quietness, coolness and clearness of the air in Autumn, combined with the song of crying insects, makes an Autumn night conducive to studying. Also, for the Japanese, it is, as in this poem from the Kokin'syuu,

いつはとは 時は 分ねど 秋の夜ぞ
Itu-wa-to-wa / toki-wa wakane-do / aki-no yo zo
Saying when and when, / though one does not divide the times, /
もの思ふ こヒの 限 なりける Autumn nights
mono-omou koto-no / kagiri nari-keru
for thinking things / are the extreme times.

In Siori-gusa it says, Autumn night ku should be made with a lingering feeling of the pathos of the season.

Variation : yowa-no aki 夜半の秋 midnight's Autumn

秋の夜をうち崩したる話かな 芭蕉
秋の夜に寐足らぬ人の尊さよ 許六
秋の夜や古き書讀む奈良法師 蕪村
秋の夜や秋のあはれは書よりも 白雄
秋の夜は明けてもしばし月夜哉 士朗
子鼠のちよと啼くや夜半の秋 蕪村
秋の夜や旅の男の針仕事 一茶
秋の夜の書齋を照すらんぷ哉 子規

Autumn
Lunar 8th - 9th months

蘆の花 Asi-no Hana: Reed Flowers

This plant grows by rivers and ponds in clusters, and can be as high as 3 meters. In the Autumn, large ears form, made of many little dark purple or brown ears, which may change colour as they bloom, to have a green or yellow tinge. When the wind blows across the water, these flowers will rustle with the long, slender leaves, the sound typical of the forlornness of Autumn. "Asi" means "bad"; hence the Japanese often call asi "yosi", "good". The stems are dried and used to make Sudare -- blinds that roll up. The pollen was compared in the old days to cotton.

芦の穂は
芦の穂に
芦の花
芦間から風の
打つ櫂が
乳を出して
よしあしの穂に顯はれて
狼も一夜は宿せ 蘆の花 芭蕉

芦の穂に沖の
芦の花漁
拾ふや捨小舟
泥をかけ、り芦の花
船漕ぐ海士や芦の花 北枝
二見哉 千代尼

芦の穂や親父を呼ぶは渡守 嵐雪
餘りかな 太祇
漁翁が宿の煙飛ぶ
千代尼
浪花
蕪村

夏 Summer
3 months

Midika-yo 短夜 Short nights
or
Akeyasuki 明易き Dawn comes easily

These are Summer nights which are shortest in the year. For haikai the days and nights of the four seasons were represented as kigo this way: short nights - Summer
long days - Spring
long nights - Autumn
short days - Winter.

短夜や 馬路の鈴の 耳につく 芭蕉

みじか夜や 隣へはこぶ 蟹の足 其角

みじか夜の 闇となりたる 廿日かな 蕪村

みじか夜や 毛虫の上に 露の玉 〃

短夜や 草もとすぐる 馬士が唄 成美

足洗ふて 寝まい明易き 丸寝かな 芭蕉

明やすき夜を 磯による 海月かな 蕪村

Summer - Lunar 6th month

暑し Atusi - Hot,
Atusa - The Heat

After the rainy season is over, not only the temperature, but also the humidity plays a part in causing hot weather. As kigo Spring is atataka - warm, Summer - hot, Autumn - chilly (hiyayaka) and Winter - cold (samusa).

蛤(はまぐり)の
ㇵしめて居る
あつさかな　芭蕉

暑き日を海にへだてたり　もがみ川　〃

香盤(かうばん)の烟(けむり)もあつき庵(いほり)かな　鬼貫(おにつら)

照りつけてひかりを暑し海の上　嵐雪(らんせつ)

烏(からす)飛ぶ紺(こん)のあつさ哉　其角(きかく)

葉がくれをこけ出(いで)て瓜(うり)の暑哉　夫来(きよらい)

うどん屋は人(ひと)に食(くは)れて暑さ哉　許六(きよろく)

行馬の跡(あと)さへ暑きほこりかな　杉風(さんぷう)

山賤が額の瘤のあつさかな　其角

小女の帯にくるまるあつさかな　〃

晩鐘に散り残りたるあつさ哉

川の字になりて河原のあつさ哉

大さに牛は馬よりあつからん

角力取と並て寐たるあつさ哉

あつさ日や鳥の往来に風もなし　希因

酒蔵に蠅の聲きくあつさ哉　太祇

千代尼

淡々

旨原

更登

大蟻のたゝみをありく（おほありのたゝみをありく）　あつさかな　土朗（とろう）

初せみの耳まで来（き）たる　あつさかな　やゆう

牛も笛（ふえ）もなき草刈（かり）のあつさかな　也有

〃〃

いろ〳〵の物（もの）飲んで見る暑哉

髪剃（かみそ）りてみても浮世（うきよ）はあつき哉　素丸（すまる）

夕顔の花にさわたるあつさ哉　花賛女（かさん）

あつさ哉　子規

Autumn
Lunar 8th-9th months

雁 - Kari - Wild Geese

From the lunar 8th month the first wild geese can be seen coming to Japan from the north. After spending the winter near marshes, lakes and oceansides, they fly back north in the Spring. 落雁 rakugan means geese that land by ponds and marshes. 沼太郎 numataroo is another name for goose (it means the swamp boy). They seem to be fond of eating water chestnuts, hence an old name 菱喰 hisikui, eater of water chestnuts. The white geese come in the depth of Autumn, and soon after, frost falls. 残雁 nokorukari, remaining geese, means, in older saiziki, both the geese of Autumn which don't come crossing to the south, and those of Spring which don't return north. Later, it came to mean only those of Spring.

There are about seven species which come to Japan. From ancient days they were believed to be sacred birds, messengers of the spirits. Like the hototogisu, the geese' name, kari or gan, is supposed to indicate the sound of their cry. In Buddhist thought, likened to arhats.

Variations: 雁の列 Kari-no tura (the geese' line), 雁の文字 kari-no mozi (wildgeese letters)--because when in a row flying they resemble sanskrit letters; 雁金 kari-ga ne, 雁がねの音 karigane (geese' cry), 雁の棹 kari-no sao (geese pole), etc.

Related words: boat, cloud-edge, rice field, team, fall, garment, letter.

病雁の夜寒に落て旅寐かな　芭蕉

雲冷ゆる三更にちくし雁の聲　大草

はつ雁や通り過して聲ばかり　千代尼

月の舟の棹になれ〳〵天つ雁　立圃

初雁や空にしらるゝ秋の道　素丸

雁の竿さしてや月の舟は山

月ひら〳〵落来る雁の翅かな　柳居

棹に成り筏に組んで渡る雁　闌更

棹に成り筏に組んで渡る雁　素丸

行秋 Yuku Aki - Departing Autumn
Going Autumn

From Yama-no I (Mountain Well), a book of seasonal words, dated 1648, "Autumn's dusk -- the fields' insect voices sound withering, the mountains' maple trees left only with branches, the gardens' ominaesi (woman flower, patrinia scabiosaefolia) wearing frost for white hair, and the otokoesi (man flower, patrinia villosa) left on brush fences hardly able to lift their heads -- everything is in decaying state. The ku should regret the traces of Autumn."

The following tanka give the poetic treatment of this dai:

年ごとに
紅葉ば流す
竜田川
湊や秋の
泊りなるらむ

Tosi-goto-ni
momidi-ba nagasu
Tatuta-gawa
minato-ya aki-no
tomari naruran

Ki-no Turayuki

each year
many leaves flow down
tatuta-river
the harbor must be autumn's
stopping place

起きおかす
秋の別れの
袖の露
霜こそ結べ
冬や来ぬらむ

Oki-akasu
aki-no wakare-no
sode-no tuyu
simo-koso musube
huyu-ya kinuramu

Tosinari

getting up & see brightening of
autumn's parting sleeve's dew
frost indeed forms
winter must have come

み山より
落ち来る滝の
色見てぞ
秋は限りと
思いしりぬる

Mi-yama-yori
oti-kuru taki-no
iro mite-zo
aki-wa kagiri-to
omoi-sirinuru

Okikaze

from the deep mountain
the waterfall that comes falling
it's colour when you see it
that autumn has reached
it's limit you think & know

Hence, variations on the dai are aki-no minato (autumn's harbor), aki-no wakare (autumn's parting). Aki kururu (autumn dusks, verb) is also used.

行秋や手をそろげたる栗のいが　芭蕉

蛤の二見に別れ行く秋ぞ　芭蕉

ゆく秋や洒あたゝめしかんな屑　北枝
kan

行秋や七里が浜も八里ほど　桃隣
Tōri

行秋や太鼓でおくる風の神　東吹
Tōsui

行秋に藪ある家の嵐かな　浪花
rōka

秋風と木枯の出帆かな　蓼太
kogarashi

行秋や盧かり伏して音をなし　暁台

おどろきし桐はだかにて秋ぞゆく　月居
gekkyo

Autumn - Lunar 9th Month

栗 Kuri - Chestnuts

When the faintly green burr turns brown and splits, it is called emi-guri, smiling chestnut. The Japanese bury the chestnuts in earth to keep them fresh longer. In renga related words are ominaeshi (lady flower), to steam, Hakone Mt., rice. In a book called "Japan's Food Examples", dated 1695, it says," its needles are like that of a hedgehog's. Inside its husk it has 3 children, or sometimes 4 or 5 children. In the 8th or 9th months, after some frost has fallen, it ripens. The burrs which split will contain children that can be stored, the ones that don't, will rot."

8 7 6 5 4 3 2 1

球 毬ぶ ば 藏 栗 落 古 栗

笑(えん)で不動の怒る深山かな 言水

寺や栗をいけたる椽の下 鬼貫

栗や墓に経よむ僧の前 召波

備(そな)ふ恵心の作の弥陀(みだ)佛 蕪村

壁に打(うち)つけるなり峰の栗 一茶

栗(くり)に袖なき猿(さる)のおもひ哉

遍(あまね)く知るや栗の肌(はだ) 其角

栗の毬(みの)にとじまる(とじ)あらし哉 洒堂

白雄(はくゆう)

Winter
From 10th lunar month

雪 Yuki - Snow

Old Chinese books say, "The yin and yang solidifying, become snow. Snow is the spirit of the five grains..." People of old predicted the year's good or bad harvest by the amount of snow on mountains, the quantity of snow flowers on their trees. In those days, the period of snow determined the length of their winter seclusion. The Japanese admired snow, cherry flowers and the moon as the three forms of whiteness. There are, thus, many variations on this kigo.

六花 Mutsunohana (the six-petaled flower), 雪の花 (snow flowers), katabira-yuki (large petaled) 牡丹雪 (peony snow), 深雪 (deep snow), 雪の宿 yuki-no yado (snow dwelling), etc.

雪ふるか燈(ともしび)うごく夜の宿 凡兆

庭はきて雪をまつ間のほうきかな 芭蕉

だんだんに降りたわみけりもみの雪 杉風

鼻紙を捨てゝ気のつく雪の疵(きず) 杉風

雪やつむ障子の紙の音更けぬ 太祇

白妙の橋に瘤(こぶ)あり雪の鷺 来山

雪絵のゆに居て見る雪の山路かな 去来

雪の日は聲ばかり賣るくろ木かな　其角

馬の尾に雪の花散る山路哉　支考

花となり雫となるやけさの雪　千代女

拂はねはものが羽をや雪の鷺　千代女

山買ふて我雪多きあるし哉　召波

あし跡をかぞへて雪のわかれかな　也有

雪の夜や窓たてる音あけける音　也有

雪に傘梅尋ねにか酒屋へか　也有

もし鷺の居るかも知らず雪の中　也有

雪の橋雪から雪へかけにけり　〃

鐘つきのおこしてゆくや雪の竹　〃

白雪の中に灯ともす野寺かな　蓑太

雪折つ起つ揮さす小舟かな　〃

見るうちに降うしなふや雪の梅　蘭更

踏分けて何見る人ぞ雪の山　一茶

来る人が道つける也門の雪　〃

仏にもならでとけ入り門の雪　〃

山里や風呂にうめたる明の雪　〃

梅の花 Ume-no hana - Plum flowers

It is supposed that this tree was brought to Japan from China around the year 700. The ideogram is not found in the Koziki, the first extant records of ancient Japan, and appears for the first time in the Manyoosyu (c. 750), in Hitomaro's poem:

梅の花
咲ける岡辺に
家居れば
乏しくもあらず
鶯の聲

Ume-no hana
sakeru oka-be-ni
ie ore-ba
tobosiku-mo arazu
uguisu-no koe

Before this time, they seemed to have referred to the plum flower as just "flower", hana. Plum-flower viewing was one of the activities of the imperial court from the time the capital was in Nara, and it is said that what was called the Sakon' no sakura (the left side's cherry tree) in front of the palace, was a plum tree.

There are a great variety of plum trees, their blossoms ranging in colour from snowy white to dark red, pale pink being perhaps most common, and the size of the flower also varies from very small to the double, around the size of double cherry flowers. Poets never stopped praising this flower for its colour and unique, subtle perfume, which was often likened to fine incense.

It was called hana-no ani (elder brother of flowers) because it blooms before the rest of the flowering trees and grasses, and ume-goyomi (plum calendar) because it relates the beginning of Spring. Other names are koobunboku (fond of letters tree), kazamigusa (perfume-scattering grass), garyuubai (lying-dragon plum, for those trees with crawling trunks), oosyukubai (plum tree that houses the uguisu), and tobi-ume (flying plum). This last name comes from the ancient incident in the life of Sugawara Mitizane, later deified as Kitano Tenzin, God of Calligraphy and Poetry. He was banished to Kyuushyuu (Fukuoka pref.) because of the slandering of another minister, and one Spring, longing for the capital (Kyooto) and the plum tree by his former residence, he wrote the poem:

東風吹かば
匂おこせよ
梅の花
主なしとて
春を忘るな

Koti huka-ba
nioi okose-yo
ume-no hana
aruzi nasi-to-te
haru-wo wasuru-na

upon which a branch of that plum tree tore off and flew to where he was. The cherry tree which stood by it, it is said, in grief at not having been written of, died in one night. That flying plum still grows at Anraku-zi where Mitizane is buried.

さとの子よ梅おりのこせうし
の革便（むち）　芭蕉

梅咲（ちえ）てよろこぶ鳥（とり）のけしき哉
芭蕉

鶯が梅の小枝（こえだ）に糞（ふん）をして
鬼貫

梅一輪一輪ほどの暖（あたた）かさ
嵐雪

蓑（みの）の毛（け）に雪（ゆき）のけしきや梅の花
浪花

梅が香によはね道のちまたかな
文草

酒賣（さけうり）のもどりは樽（たる）に野梅かな
文草

たゝく時よき月みたり梅の門
其角

梅が香や風のあいく木にもとり

梅が香の立(たち)のぼりてや月の暈(かさ)

散るたびに老行(おもゆ)く梅の稍(こずえ)かな

梅咲(さ)て小(ちい)さくなりぬ雪まるげ

一輪(りん)を五(いつ)つにわけて梅ちりぬ

梅が香におどろく梅のちる日哉

風流(ふりゅう)や窓(まど)の白梅軒(のき)の竹

千代女

蕪村

蕪村

蕪村

樗良(ちょら)

樗良

色も香もしる鳥ぞしる梅の花　也

闇の香を手折れば白し梅の花　也

鶯の糞ちり交てうめの花　也

梅が香や柳のうごく度毎に　也

富家も乏しき家もうめ咲きぬ　白雄 Hakuyu

夜の梅寝んとすれば匂ふなり　白雄

香は四方に飛梅ならね　貞徳 teitoku

鶯の細脛より梅もなし　才麿 Saimaro -1738

冬の月 The Winter Moon

- Winter, all months but mostly 12th lunar

The winter moon is described as often bluish and sharply lustrous like a mirror. The winter moon on a night of clear coldness, or on nights of frost, icy rain or snow, was compared by Sei Syoonagon in The Pillow Book to the make-up of an old woman. In Genji Monogatari it was spoken of as chilling, not of this world. In other old books it was likened to frost or the clear form of ice. When are no leaves on trees, not much of people coming and going, which give the feeling of quiet loneliness, as contrasted to the moon of the light part of the year, Spring and Summer.

あら猫のかけ出す軒や冬の月 . 丈草 (makeup cat.)

雪よりも寒し白髪に冬の月 . 丈草

辛崎の鮒煮る (hope) に霜の月見かな . 北枝

禁巻に首引入て冬の月 . 移風

濡れて居る稍もみえず冬の月 . 桃隣

梅などもうめと見ゆるや冬の月 . 成美

鳥は浮き (float) 魚はしづみて冬の月 . 才麿

軒並みに大根白し冬の月 . 蝶夢

冬の月樋の下道見ゆるなり . 道彦

7th, 8th month.

秋風 Aki-kaze - Autumn Wind - Autumn

Early autumn --

The Japanese associate the wind of Autumn with the western direction in accordance with the ancient Chinese almanacs. Its color is white. In the Li Chi (禮記) Book of Rites from the last century B.C. it says:

秋風起兮白雲飛
草木黃落兮鴈南歸　　漢武帝

KEI emphatic

" The Autumn wind rises and white clouds fly;
Grasses and trees become yellow and fall, wild geese return south." Han Wu Ti, 87 B.C.

In the Kokinsyuu,

秋きぬと
目にはさやかに
見えねども
風の音にぞ
おどろかれぬる

That Autumn has come,
to the eyes clearly
it cannot be seen but
at the wind's sound indeed,
one is startled.

gives the Japanese feeling towards the wind of this season. A wind that makes the leaves yellow and fall, it is rough, severe and stings the body. Loneliness and pathos are the characteristics most commonly talked about in connection with this wind in Japanese literature.

variations: 金風 kin'puu metal wind, 素風 sohuu white wind, 爽籟 soorai clear flute, 愁風 syuuhuu, grievous wind.

1 紫の戸や入日をぬすむ秋の風　鬼貫

2 蚓何と音を何と鳴く秋の風　芭蕉

3 身にしみて大根からし秋の風　芭蕉

4 牛部屋に蚊の聲ふくめし秋の風　芭蕉

5 秋という風は身にしむ藥哉　其角

6 秋風をふるふて見せよ墨衣　嵐雪

7 秋風の心動きぬ繩すだれ　嵐雪

8 秋風に耳の垢とれ渡し守 ・玄来

9 十団子を小粒になりぬ秋の風 ・許六

10 朝顔の裏を見せけり風の秋 ・許六

11 蚊遣火に団扇当てけり秋の風 ・北枝

12 蝸牛目や覚さまん秋の風 ・千那

13 秋風や萩のり越えて浪の音 ・暁臺

14 巣にこもる蟻の急ぎや秋の風

15 人に似て猿も手を組む秋の風　洒堂

16 夜もすがら秋風聞くや裏の山　曾良

17 唐黍の驚き易し秋の風　蕪村

18 干てある鎧に来たり秋の風　蓼太

19 秋風や人にかけたる数の絲　蓼太

20 柳にも竹にもあらず秋の風　樗良

21 牛蝿は牛を頼みて秋の風　移竹

22 秋風や掌より先に人の顔　一茶

23 でゝ虫の捨家いくつ秋の風　一茶

Oboro-duki 朧月 (Haziness of Hazy moon) - Spring

In Pó Chui's poem it says: "Not bright, not dark, blurred, hazy moon." "Hazy moon" means a Spring moon whose outline is softened by a veil of mist, so that its lustre is slight. The interest of such a moon the Japanese considered equal to that of a clear, bright Autumn moon, its counterpart.

The moisture in the air that was mist in the daytime, softly enwraps the moon and gives it a faint vagueness.

Oboro-yo (hazy night) is a variation which means such a night. Oboro (haziness) is used for the sound of a temple bell and valley streams, to indicate their softened sounds; for grasses, street lamps and ocean rocks also, oboro is used.

辛崎の松は花より朧にて　芭蕉

おぼろ〳〵灯見るや淀の橋　鬼貫

おぼろ月蛙に濁る水や空　蕪村

月の出ぬ間は星に借す朧かな　也有

池水に蛙の波やおぼろ月　也有

菜にあはね眼鏡やおぼろ月　其角

雁の聲おぼろ〳〵と何百里　支考

有明や朧は消えて立つ畑　闌更

dawn moon
dawn till the moon shining
3227 Nelson

稲妻 Inazuma - Lightning - Autumn

Literally "riceplant's wife", because it occurs in Japan when the rice begins to ripen. "Wife" because it is seen in momentary flashes on an Autumn evening. People of old also compared it to the design or crest of a cloud's garment. In poetry they often compared a changing heart to the quickness of a lightning flash, and wrote it with the ideograms for "riceplant god" 稲神 and read it inazuma, because a "wife" is a "god". Thus it meant "the god who makes the rice plant grow". This lightning is not accompanied by thunder, as the storms of Summer always are, but is the result of the yang spirit of Summer's fire element meeting with the Autumn metal spirit (yin).

稲妻と手にとる闇の紙燭哉 芭蕉

稲妻に覚うぬ人の寄さよ 芭蕉

稲妻や顔のところが薄の穂 芭蕉

稲妻やきのふは東今日は西 其角

稲妻や思ふも言ふも紛るゝも 其角

稲妻にゆられて月も一ころび 去来

稲妻のかきまぜて行く闇夜かな 去来

稲妻のわれて落つるや山の上 大草

稲妻に京の白壁湖の水　言水
稲妻を押して涼し暮の雲　野坡
稲妻や間を鐘の一つづつ　也有
稲妻や坐禅の心引て見る　也有
稲妻の裾を濡らすや水の上　千代尼
稲妻にこぼるゝ音や竹の露　蕪村
稲妻や弱りくて雲の果　太祇
稲妻や噴まぎるゝ宵の門　白雄

Hatu-tori 初鳥雞 - First Rooster . New Year

The first rooster's song on New Year's morning. This animal, like the crow, was bred in Shinto shrines from ancient days. It is said that more than 3000 years ago ji-dori (a type of rooster) was existant in Japan. The shōkoku type (correct-time-teller) is the type that sang at ama-no iwato (Heaven's Rock Door), when Amaterasu-no oo kami (the Goddess of the Sun) secluded herself in a cave. Those were raised as clocks because they crowed at set intervals (different ones at different hours starting at 2 a.m. - ichiban-tori, etc.).

初雞や二聲(ふたこえ)めには起(お)きて聞く . 退二 taiji

初雞や動(うご)きそめたる山かづら . 虛子 kyo

初雞や彩羽(いろはおと)躍って臼の上 . 喜舟 kishu

初雞や大佛前の古き家 . 青々

初雞のあとは松吹く嵐かな . 竹の門

初雞の百羽(ももは)の雞(とり)の主(あるじ)かな . たけし

初雞や下(お)りて羽(は)たたく積(つみ)俵(だわら) . 半水

called 雑煮 ZOONI - New Year's Soup

Originally kigo as zooni iwau, to celebrate with New Year soup (1694). In Saizi Kozitu (Year's Events - The Old and Real) it says, " Rice cakes are a thing of good fortune." In Kokkei Zatudan (Miscellaneous Discussions of the Comical), 1713 "Is it because they mix many different things that they call it zooni (mixed boiled things)?" In Nensai Zyuuda (Yearly Picked-up Drools), "The custom of celebrating New Year morning with mochi for breakfast is one handed down from China."

Nihon Saiziki (The Japanese almanac, 1688): "The first day of the New Year at meal time, zooni is placed as an offering before the ancestors' spirits, and rice wine is presented.../ to have mochi for 3 days is to celebrate the spring." In Syoogakusyoo (Notes on the First Learning), (1631) it says " For all salubrious occasions we use this (boiled dish), hence we call New Year's soup "mixed boiled things". Because it is used to celebrate the first day of the New Year, it is used on other occasions throughout the year on auspicious events. It is like the folding fan that is used in four seasons, but because it is cool, Summer is the most important time for it."

To boil mochi in the morning in this soup was meant to strengthen the teeth and to boil the Gods' mirror mochi (kagami-mochi) is to congratulate the farmers. And these ideas were combined in later times, so that from high to low, everyone made it a point to have this soup on New Year's morning. The ingredients were any number of the following: potatoes, radish, herbs, carrots, seafood, and rice cakes.

しかぞすも雑煮 数の子みやこ草・言水
初雑煮 上戸が里や おそ桜 才麿
むきざし 脇差を横に廻して雑煮かな 許六
たかさご 高砂や雑煮の餅に松の塵 ちりば 野坡
雑煮そと引きおこされ旅寝かな 路通
野遍雪見ありきね雑煮腹 名波
塗椀の家に久しき雑煮かな 予知
殖えそまた減りゆく家族雑煮食く 桜坡

Basyoo's hammino-collection first 13 km
→ translations → this

Shigure 時雨 - Icy rain (time rain)

Lunar 10th Month

The sudden showers of rain that come in early winter under skies that are neither dark nor bright; often it is that one section is dark and showery, another in the distance can be seen to be blue. It comes and then goes as quickly. Variations: dusk icy rain (yuu-shigure), night icy rain (sayo-shigure), etc.

初時雨　猿も小蓑をほしげ也　・芭蕉

あれ聞きや並びかねたる鮎(sasa)ふな　・千那 senna

時雨きけと時雨来る夜の鐘の聲・其角

幾人かゆきゝて時雨笠の雫　・丈草

鑓持の猶振りたつるしぐれ哉　・正秀

廣澤(ひろさわ)の池(いけ)や一(ひと)りしぐるゝ沼太郎　・史那

舟人(ふなびと)にぬかれて乗(の)りし時雨かな　・尚白

なつかしや奈良（なら）の隣（となり）の一時雨　曾良（そら）

しぐるゝや黒木つむ屋の窓明（まどあか）り　凡兆

鳥かりて竹田の里や行くしぐれ　乙州（おつ）

だまされし星（ほし）の光りや小夜時雨　羽紅（うこう）

新田（しんでん）に稗殻（ひえがら）燃（けむ）る　しぐれ哉　昌房（しょうぼう）

いそがしや沖の時雨の真帆（まほ）片帆（かたほ）　去来

「

Momiji 紅葉 - Autumn leaves Lunar 9th month

This term, though used in general for all trees, even if the color they turn to is yellow, is more specifically the red maple leaves. Hence, when other trees are meant, their names are given before, for example, persimmon autumn leaves, cherry autumn leaves, etc. It is used to mean the leaves turned to Autumn colors while still on the tree, and momiji chiru, Autumn leaves scatter, is a Winter kigo. 黄葉 KŌYŌ, yellow leaves, can also be read "momiji", but is used mainly in poetry. Related words: icy rain dyes, brocade, frost, fog, insects, deer, wild geese, color. Variations: usumomiji (light Aut. leaves), dusk autumn leaves.

豆腐に落てうす紅葉・芭蕉
横雲や紅葉のかげの薄紅葉・奇淵
紅葉にて又花をやる さくら哉・貞徳
紅葉葉に褌赤し峯の猿・北枝
林間に仁王も酔うてもみぢ哉・変林
小男鹿の爪に紅さす紅葉哉・為有
折々は霧にもあまるもみぢかな・千代尼
やっあって水に生たる紅葉哉・太祇
谷水の蓋きてこがるるもみぢ哉・蕪村

朝顔
Asagao - morning glories

Autumn
Lunar 7th month

named so because it blooms in the morning and withers in strong sunlight. People of old compared the dew on the face of a morning glory to a dimple, and its wiltering aspect to old age's wrinkles. Its life being as short as dew's, the Japanese often compared it to this world.

朝顔に我は飯食ふ男かな　・芭蕉

朝顔の花に鳴き行く蚊の弱り　・芭蕉

朝顔や扇の骨を垣根哉　・其角

朝顔や其の日〳〵の花の出来　・杉風

朝顔や厨の内から障子明け　・杉風

看經の間を朝顔の盛り哉　・許六

朝顔の垣や浴衣の干忘れ　・也有

朝顔は蜘の糸にも咲きにけり　千代尼

朝顔や己が蔓かと蔦に咲く　千代尼

朝顔や夏の夜ならば夢の内　千代尼

葉の露に朝顔の花の映りけり　樗良

朝顔にあふなき棒の稽古かな　樗良

朝顔や一輪深き淵の色　蕪村

朝顔や飽かる頃は晝も咲く　一茶

during month

囀 Saezuri - (Birds') twittering Lunar 2nd month

The voices of various birds singing -- mainly the male calling the female. Essentially this kigo is the same as momochidori, a hundred thousand birds, the difference being that this is the act of twittering, the other a noun concept. Both express Spring's brightness & warmth, the coming of flowers.

1
囀や雲をさし覗き(のぞき) point out / peep out
・蝶夢

2
囀や籠(かご) cage
障子(しょうじ)も木々の影(かげ)
・淡々

2
囀や蔵(くら)も
居(い)り居る峠口(とうげぐち)
・萩浪

4
囀るや藪(やぶ) grove
の中なる車井戸(くるまいど)
・十八公
18 kō

5
囀(さえず)るにかぶせ
り啼(な)くや山鴉(がらす)
・橙黄子

6
囀の移(うつ)り
て障子(しょうじ)木影(こかげ)なし
・秋童

夕立 Yuudachi - Sudden downpour at dusk Lunar 6th mo.

"Compared to a sword ... or a rising waterfall... Though one's hairs stand at the sound of thunder, the cool scenery and wind which follow the downpour are incomparable. The blue sky suddenly darkens with clouds like freshly rubbed Chinese ink and freely paints an innocent scenery." (book of 1650). Another book says: "Yuudachi resembles shigure in form..." It is the sudden shower that occurs in the summer when cumulo-nimbus clouds appear, darkening the sky. Great, strong streaks of rain beat down, most frequently preceded by thunder. It usually lasts a short time and clears away, leaving everything refreshed. variation: 白雨 haku-u, white rain.

夕 夕 夕 夕 夕 夕 夕 夕
立 立 立 立 立 立 立 立

夕立や洗ひ分たる土の色・其角 mikaku

夕立に走り下るや竹の蟻・丈草

夕立や鐘聞きこはづす日の夕・史邦

夕立にさし合やけり日傘・拙候

夕立に見しや仁王の臍の穴・蟻道

夕立や幾人乳母の雨やどり・許六

夕立や筆もかはかず一千言・蕪村 issen-gu

夕立のはれゆく聲や上の町・太祇 taigi

夕立や智恵さまざまの冠物（かぶりもの）　乙由

夕立や扇（おうぎ）にうけし下（くだ）り蜘蛛（ぐも）　太祇

夕立や市（いち）の中ゆくさゝら波（なみ）　召波

夕立や鳥（とり）も目のさわし顔（かお）　萬古

夕立やあらはれわたる日本橋　蓼太

夕立や江戸（えど）は傘（かさ）うりあしだ売（うり）　大江丸

夕立がしらさぎ（はくう）白雨のすは来（き）て立（おと）ね　一茶

夕立がせんたくしたる古屋かな　太祇

夕立や森の上

櫻 Sakura - Cherry flowers Lunar 3rd month

This tree is considered to be the king of all trees, superior even to the evergreens, and its flowers most highly praised, likened to the flowering of the Buddha citta. Of the many varieties the Ise-zakura is directly related to the Shinto Gods, while the Higan-zakura (Spring equinox cherry) to the Buddha. With the chrysanthemum, it is the flower that is considered to best reveal the pure Japanese spirit. [It is interesting to note that while it is said to bloom 3 days, the chrysanthemum is a long blooming flower.]
The number of sub-kigo is so great that many have been re-classified as independent kigo, such as sakura-bito (cherry-flower person), sakura-gari (hunting for cherry flowers), hatsu-zakura (first cherries), yae-zakura (double cherries), etc. Among the interesting variations are sakura-chiri (cherry-flower dust), yuu-zakura (dusk cherries), shidare-zakura (weeping cherries), etc.

Hana 花 is another main kigo, but mainly it means sakura. In old poetry it was used for plum flowers, and in chinese poetry, included peach and pear flowers. In haikai it is mainly sakura, though sometimes it can be used for other flowers. However, usually these two words are not used together in one ku.

木のもとに汁も鱠も櫻かな　芭蕉

家ごとや櫻のあゆむ小松原　言水

真先に見し枝ならん　ちるさくら　太草

文は跡に櫻さし出す使哉　其角

佛とはさくらの花に月夜哉　其角

門口の桜を雲のはじめかな　蕪村

塵はみな桜也けり寺の暮　太祇

夜桜は梅見しころのうつりあり　曾良

新幸で夢見歩行や山桜　蓼太

谷水や石も哥よむ山桜　鬼貫

半日の雨より長し絲桜　芭蕉

咲きみだす桃の中よりはつ桜　芭蕉

ちるなどとみくるね若さや　はつ桜　太祇

夕桜箱ぢやうちんで見たりけり　一茶

旅人の鼻まだ寒し初桜　蕪村

花 Hana - Flowers Lunar 3rd month

"To flowers 花 there are the beginning, middle and after feelings. First, the expectation in the old year of seeing them as one waits for Spring. When Spring begins and snow still lingers on the branches of the cherry tree, one thinks of how late the flowers are; and when Spring rain moistens the tree buds, one counts the days till one sees them blooming forth. And finally when one sees the tree tops with their faint color, & when the first flower opens, then one knows that this is the empire's Spring. In the capital, when all the trees from house to house have come to flower, flower-viewing keeps the bustle of ox-carts going day and night; or if a message come that in the mountain village the flowers have bloomed, one takes a horse and straightway rides to those trees."
– 1627, Renga Shihō sho.

"Flowers bloom from the side of mountains and reach to the mountain depths; momiji become dyed from the depths and reach to the side of mountains." – 1851 Shiori-gusa.

Basho said: "Our school's "correct flower explanation" is – hana is not cherries, nor is it not ~~flowers~~ cherries".

Sakura = the storehouse (kura) of sa
Hana = prana.
Variations on kigo are also many: flower clouds, flower rain, flowers' full bloom, flowers' mountain, flowers' snow, etc.

はつ花のちる時人に見こされける　・道彦

はつ花やよりもつかれぬ瀧の上　・多代女

年々やさくらを肥す花の塵　・芭蕉

木啄や枯木を探す花の中　・丈草

松に散り又吹れ行く花の果　・杉風

鐘つきと誰も見による花の山　・北枝

塔は花花は塔より氣色かな　・北枝

花の香や嵯峨山のともし火消ゆる時　・蕪村

はなの中折々曲る小坂かな　・青丹翠雄

花のさく奥に何する樵の音　・青羅

掃よせて泯さゝ見せん花の塵　・五明

觀音の甍見やりつゝ花の雲　・芭蕉

花の雲鐘は上野か淺草か　・芭蕉

人々や笠着て花の雲に入る　・一茶

雲雪と仇名はいはじ花盛り　・嵐雪

花盛ゆきかふ顔は酒臭し　・越人

ちる花の雪の草鞋や仁王門　・太祇

Koromo-gae - Change of garments 4th Lunar mo 1st day

The formal change of garments was observed on the 1st day of the 4th Lunar month, beginning with the Imperial Palace, where not only garments but interior decorations were also changed. In the old Japanese house with no heating aside from charcoal braziers, many layers of lined and ~~M~~padded garments were necessary, so a lightness of heart was felt as much as that of weight. The change was from a padded kimono to a lined one.

1 我はまだ浮世をぬがで更衣 ・鬼貫

2 ひとつ脱で うしろに負いぬ更衣 ・芭蕉

3 かへるさや胸(むね)かき あはすこころもがへ ・白雄

4 花の香にうしろ見せてや更衣 ・千代尼

冬からの鮫をぬがばや更衣 ・千代尼

こころもかへ鳥は黒く鷺白し ・樗良

人らしく替もかへたり 苔衣 ・一茶

うしろから見れば若いぞ更衣 ・一茶

WAKABA - Young Leaves　　4th lunar month

"When the trees in all directions come forward with new and fresh light green leaves-- the moonlight doesn't leak through, showers make a sound, dew is not tied up-- such things are written about." Mura-wakaba (clusters of young leaves) is the term for the different shades of light green. Wakaba-ame, wakaba-kaze, mizu-wakaba (young leaves by water) are variations of the kigo. Also, tree names are placed before to be more specific, such as kaki-wakaba (persimmon young leaves), ume-wakaba (plum young leaves), etc.

大空も見えず若葉のおく深し　北枝

晩鐘に雫もちらぬ若葉かな　千代尼

をちこちに湯の音聞くわかばかな　蕪村

谷路ゆく人は小さき若葉哉　〃

山に添うて小舟漕行く若葉かな　〃

窗の燈の梢にのぼる若葉哉　〃

鳥鳴いてしづ心ある若葉哉　蓼太

雨はれて雫の青き若葉かな　〃

水若葉かつぎ著て来し人の影　園女

若葉して佛のお顔かくれけり　成美

傘のちいさく見ゆる若葉かな　巣兆

古誠を守りて楠の若葉かな　安土

蜻蛉 Tonbo -Dragonfly

Lunar 7th month

When the Emperor Jimmu (c. 660-585 B.C.) climbed to a high spot and saw Japan spread out like a dragonfly in shape, he called it Aki-tsu-shima (Autumn's islands). Like those islands, the dragonfly, they say, faces EAST, hence its name, TŌHO → TONBO [東方]. Also called akitsuba (秋津羽, autumn's wings). While still a larva, it lives by water on reeds and stakes, staying perfectly still. It splits open its back as the transformation is complete, & comes out a 6-legged, 4-winged creature with large, bulging eyes and mouth. At first its wings are too soft to fly, but staying in sunlight, they get stronger & take on a glitter. The red dragonfly is perhaps the last to be born of the various kinds, & appears in late Autumn.

蜻蛉や取付かねし草の上　芭蕉

蜻蛉の藻に日を暮らす流かな　凡兆

蜻蛉や何の味ある竿の先　探丸 TAN MARU

釣下手の竿に来て寐る蜻蛉哉　也有 yayū

行く水に己が影追ふ、蜻蛉かな　千尺 chiseki

白壁に蜻蛉過ぐる日影かな　春泥 shundei

とんぼうや二尺飛ぐは又二尺　一茶

蜻蛉や鳥の耳ちよこ〳〵ふる蜻蛉哉　一茶

蜻蛉や何を忘れてもとの杭　子規

KEMUSHI - CATERPILLAR

Kigo of lunar 6th month. The hairy larvae of butterflies and moths, found in Summer trees and plants eating the leaves. Their hair contains some poison and can sting. They come in varying shapes and colors. They love fruit trees, especially the pomegranate, and do great harm to the crops. Hence the Japanese have devised a method of burning them in such cases. Variations are made with the names of trees added, which also indicates different types of caterpillars -- i.e. matsu-kemushi, ume-kemushi etc.

毛虫落ちてまう事破る木陰かな・言水

朝風に毛を吹かれ居る毛虫かな・蕪村

我水に隣家の桃の毛虫かな・蕪村

毛虫這ふ背中おかしや郭公(かくタダ)駝鳥・几董

いとし子に毛虫とりつくはしる哉・几董

古坪の毛虫ひろごるばかりなり・鴻乙

MIZUTORI - waterbirds
waterfowl

Winter, Lunar 11th month.

The term for all birds that live on water and spend the winter on ponds, lakes and bays. These include crebes, mandarin ducks, wild ducks, seagulls. "They sleep on ice pillows, lay their wings on water-grass beds, add their cries to the drum of waves ---". Variation: ukinedori = sleep-while-afloat-birds ("afloat-sleep") (sleep-afloat-birds).
All water fowl considered sacred; mandarin ducks a symbol of husband-wife harmony.

水鳥のおのが浮べる心もて淵をも瀬とや思ひなすらむ
（古今六帖）

水鳥の下やすからぬ思にはあたりの水も氷さりけり
（拾遺集）

水鳥の波の上に氷あうそふ
天木和歌抄

水鳥のおもたく見えて浮きにけり 鬼貫

水鳥に被せて越ゆるや影法師 序令

水鳥の巴に飽きて撞木かな 旨原

水鳥や稽古取直す身のひねり 梧風

水鳥を吹きあつめたり山おろし　蕪村

水鳥の居所替る礫(つぶて)かな　〃

水鳥やてうちんひとつ城を出る　〃

水鳥のどちへも行かず暮にけり　一茶

水鳥や菜屑(なくず)につれて三間程　子規

水鳥や行あたりては右左　抱一

水鳥や氷の上の足紅く　喜舟

水鳥を吹きあつめたり山おろし　蕪村

水鳥の居所替る礫(つぶて)かな　〃

水鳥やてうちんひとつ城を出る　〃

水鳥のどちへも行かず暮にけり　一茶

水鳥や葉(なぐす)屑につれて三階程　子規

水鳥や行あたりては右左　抱一

水鳥や氷の上の足紅く　喜舟

水鳥よ うかと眠らば 氷るべし ・吐月

水鳥や 日の影まはる 城の堀 ・護物

水鳥に夜かぜかふるそ峰の月 ・梅室

Ukinedori

鳥どもも寝かてみるか余吾の海 ・路通

しづけしな鳥のうき寝のあちら向き ・太祇

Oshidori

浮寝鳥岩に身をうつ夜もあらん ・闌更

鴛鴦(おしどり)の盃とぢよ薄(うす)こほり ・共角

鴛鴦のちぎりや沓(くつ)の右ひだり ・蓼太

寒にて知りね誠に鴛鴦の中 ・保吉

おし

FUTON - Quilts

Kigo of lunar 10th month, written with characters for bulrush-round 蒲団 because in older days all things used to spread on the floor were made of bulrush or rice straws. Originally the term for the round mat used in zazen. Later, when cloth was used to enclose cotton, 布団 were used -- cloth-round. Variations: kotatsu; silk futon, feathered futon, drying (airing) futon.

足を折りて頭に余すふとんかな・大魯

蒲団着て寝たる姿や東山・嵐雪

品々の蒲団に登る木魚かな・嵐雪

寝ごころや炊煙蒲団のさめぬ内・其角

足が出て夢を短かき蒲団かな・太祇

虎の尾を踏つ、裙にふとんかな・蕪村

いばりしふとん ほしたる須磨の里・蕪村

嵐雪と引合ふ、他寝かな・蕪村

さよ
小夜千鳥加茂川越る賃蒲団・無腸

恨寝の蒲団そなたへゆがみけり・几董

寝おくれて寒さあつまる我が蒲団・蝶衣

青々と裏を干したる蒲団かな・喜舟

Kusa-moti -(grass mugwort) rice cakes Spring.

The leaves of mugwort are boiled and finely cut, and mixed into glutinous rice and formed into cakes, often with azuki paste inside. As the mugwort begins to sprout in the beginning of the lunar 2nd month. This cake was made for the dolls' festival, the 3rd of the 3rd. Also called yomogi (mugwort) moti

両の手に桃と桜や草の餅　芭蕉

草餅にあられ[hail, cracker]を煎るやほろ〳〵と　嵐雪

この草は餅につかれそ華咲きぬ　乙由

草餅や片手は犬を撫でながら　一茶

草餅に我苔衣うつれかし　蕪村

草餅の草より青き匂かな　春和

鶯の来て染つらん艸の餅　嵐雪

おらが世やそこらの草も餅になる　一茶

草餅や並べる茶屋の中の茶屋　井穴

Nehan-e : Nirvana Meeting

Spring. Lunar 2nd month 15th day

"Meeting" is the term used for the services conducted at Buddhist temples.

Nirvana means the unconditioned reality. The absolute state which does not arise or fall away, thus it is the term used instead of death, in the case of a Buddha's passing. The term "forlorn extinction" (寂滅) is also used, meaning the extinction of defilements. klesas ~ Jyaku

Large paintings depicting the Buddha's farewell are hung up on this day, or large statues displayed; he is lying on his right side surrounded by all forms of beings from the celestial down to the animal, mostly looking sad. He lay under the evergreen Sala trees, whose leaves, they say, suddenly turned white + took on the appearance of white cranes. Hence this occasion is also called "the Cranes' forest" (鶴の林). Variations: The Crane's Forest, nirvana picture, statue.

sleeping Sakyamuni,

ねはん會や數珠(しゅ)合する

珠數の音 芭蕉

鼠とる涅槃の猫と

ゐめけり 言水

うめにまた鶯もどる

涅槃かな 浪化

ねはん

天人の肘(ひじ)に泪(なみだ)やねはん像　石波

世は泣て迦葉は笑ふ涅槃かな　信徳

皆(み)笑ふ顔のはずなり涅槃像　越人

西行の慾のはじめやねはん像　蕪村

山寺や誰(たれ)も詣らぬねはん像　樗良

御仏や寐ておはしても花と錢　一茶

Winter 12th month

闇汁 Yami-Ziru

Darkness soup, Soup-in-the-dark

A group of good friends get together on a cold winter night, to enjoy friendly conversation and food, and do haikai. It is a kigo created in Shiki's time, because he enjoyed eating with his companions and students. Each would bring an ingredient or two, the lights would be put out, and everyone would throw what they brought into a large pot placed in their center. Then they would scoop out with a ladle, feeling all the while, and guessing what was in the soup. It seems the idea of this soup originated in Kyumeigun among young samurai; some mischievous people brought inedible things, but that was considered very ungentlemanly.

闇汁の南瓜(かぼちや)におくれ里の芋(いも)・四方太(しほうた)

闇汁や芋を得て秋の季(き)となりぬ・子規

闇汁の杓子(しゃくし)を逃(にが)しものや何

闇汁に鼻(はな)がつまって来(き)たりけり

闇汁の杓(しゃく)をしづめて…しまひけり

闇汁のほのうす暗(ぐら)に眼(め)がありき

闇 闇 闇 闇 豚汁

虚子(きょし)

鉄刀木(てっとうぼく)

桜坡子(おうはし)

虎行(こう)

KAKIZOME - Begin to Write New year.

The first writing of the year done with brush and inkstone, on the first day of the lunar year, using waka-mizu (young water, the water first drawn on New year's morning). In Nihon Saijiki (1688) it says: "For the writing of the lucky beginning we use the text of 王羲之 oogishi (Tang calligrapher) called 月儀書 (monthly Ceremonies Book): The days go, the months come
The original correct from the beginning lucky
The great gathering relates the time,
Subtle yang begins to stretch out.
Make each to be without the not-good,
Harmonize the spirit, nourish the root."

People also wrote their own compositions of poetry, and tried to use a new brush and good paper. variations: first inkstone (hatsu-suzuri), to try writing (shihitsu, chinese term), kissyo (lucky writing).

空　濱　角　書　大　和　津　絵　の　筆　の　はじめは　何佛　芭蕉
　　　

Huyu-Gomori (Winter-bound) Winter 10th lunar month

Originally used for the state of winter trees buried under frost and snow, this term in haikai means when people seclude themselves in one room to keep off the coldness. It can also be used to refer to withered winter trees--but mostly in poetry. For old haiku, one imagines they sat in a small room heated by one charcoal brazier and perhaps a small kotatsu.

折々に伊吹を見てや冬籠　芭蕉

難波津や田螺の蓋も冬籠　芭蕉

金屏の松の古きよ冬ごもり　〃

眼ばかりは達磨にまけじ冬籠　来山

舟に寐て荷物の間や冬籠　去来

墨染に眉の毛長し冬籠　去来

雑炊の名どころならば冬籠　其角

鼠にもやがてなじまん冬籠　其角

冬ごもり心の奥の山

蕪村

鍋敷に山家集あり冬籠

蕪村

梅さかば告よ出て見ん冬籠

也有

冬ごもりこもらぬ人を待つ日あり　也有

金屏に旅して冬を籠る夜そ

白雄

捨れぬものは心よ冬籠

白雄

蠅一羽我を廻るや冬籠

暁臺

冬ごもりうき世の道はたえだえに

暁臺

冬ごもる其夜の膝に竹の月

一茶

歸花 Kaeri-bana – Return of flowers Lunar 10th month

When Springlike days occur in early Winter, and trees and grasses put forth blossoms -- common examples are cherry flowers, kerria (yamabuki), azaleas, pears. Of these flowering plants there are two types, 1) the cherry and kerria which bloomed in Spring and, meeting with good, sunny weather in Winter after the cold of Autumn, bloom again; 2) plants like the magnolia and wisteria which did not fully come forth in Spring, that manage to bloom in the warm days of Winter. Variation: Kuruisaki (crazy blooming)

汗(あせ)拭(ふ)いて米搗(こめつ)く僧(そう)や帰花 ・蓼太

蓼太

鶯に匂(にお)ひやつけし歸花 ・芭蕉

箱白し鳥(ちょう)のかしら歸花 ・言水

月を夢かとばかりさくらばな ・嵐雪

夢に似(に)てうつゝも白し帰花 ・蓼太

夢見て咲くや歸花 ・千代女

なん春の夜の夢ともなし帰花 ・東山

十霜風の木ともふまでもなし帰花 ・東山

三日ちらでねにけりかへり花 ・太祇

色さまし古女房や帰花　蝶夢

真青な葉を二三枚返り花　素十

片枝は雫に残して帰花　蕪村

木をつたに飛花落葉やかへり花　蕪村

明けぼのも暮の姿やかへりばな　千代女

咲き過て春を減らすな帰花　也有

春雨とおもふ日もありかへり花　憲太

紫陽花 Ajisai - Hydrangea Lunar 5th-6th mo.

Also called azusai, azu meaning "to gather together, assemble", sai meaning "pure purple"; and yohira, "four petals". It is a plant that grows in dark, damp soil. In China it was famous at shōkenji Temple, and people, not knowing its name, named it shiyō (Chinese reading of azusai). Likened to a hand-ball because of its round shape, it is often compared to one, by another name, yuki-mari (snow-ball). When the raing season is on in Japan, the flowers start to bloom in their clusters of 4-petalled tiny blossoms. As it is the time of fireflies, this insect is, in poetry, often used with hydrangea. The usual pattern of colours is from light purple-green, to blue, and then to light pink, or purple. The Japanese call this process of colours changing "nana-henka", seven changes (including the shades of yellow, white etc that come between the principle colours).

紫陽花や帷子時の
薄浅黄
芭蕉

紫陽花や藪を
小庭の別座敷
芭蕉

あぢさゐの花や手鞠の
そめかへし
北枝

紫陽花や寄れば蚊の
鳴く花の裏
暁台

Ajisai 2.

紫陽花や溜(ため)てはこぼす雨の音(おと)　蒼虬 SOKYŪ

紫陽花やきのふの嘘(うそ)を誠(まこと)顔　子規 Kyo

思ふこと紫陽の花にうつろひぬ　鳴雪 meisetsu

紫陽花や白より出(いで)し浅(あさ)みどり　水巴

紫陽花のかはり(wa)はてたる思ひかな　白雄

紫陽花や嵐に動く窓(まど)の下　雪壹 pedestal

紫陽花やいづれの色を花盛(さかり)　蘆風 rofu

蝸牛 Katatsumuri - The Snail Lunar 4th-5th months

Also called dedemushi (出出虫), because children seem to have had that call to it, finding it enclosed in its spiral shell. It comes to gardens & houses, walls, during the rainy season, licking the rain's dew and eating new leaves. Fond of climbing to high places, it often tumbles & falls. In such cases it will shrink into its shell, as it does when meeting people or enemies. They say the tinge of green at the mouth of the shell, the shell not turned back, are the young snails, and those whose shells are rolled back are adult. Like earthworms & leeches, the snail has both sexes contained, but nonetheless seems to choose a mate. Its horns are its eyes, & as it walks it shakes them. When the weather clears, it hides in the shadow of leaves.

壁 折 こ 今 こ か か
あ も 朝 ろ た た
塗 し り 行 こ つ つ
ぬ 居 て 雨 う た が ふ や 蝸 牛 · 蕪 村
塗 が 来 ぬ い と ま あ り か た つ む り · 蕪 村

Katatsumuri 2

カタツムリ 2

den den mushi mushi katatsumuri
omae no medama wa dokoni aru
tsuno dase yari dase medama dase.

でんでん むしむし かたつむり
おまえの めだまは どこにある
つのだせ やりだせ めだまだせ

Those whose shells are rolled back are adult. Like earth-

三日月の木ずゑに近し蝸牛　几董

かたつむりけさとも同じあり所　春泥

さみだれの隙(ひま)や家こしの蝸牛　也有

傘にたゝみこみけり　蝸牛　也有

かたつむり(outgoing)落けり氷に浮(うか)もする　白雄

かたつむりそろそろ登れ(completive)富士の山　一茶

でゝむしの行がたしらずなりにけり　蕪村

蝸牛に垂れたる笹の一ト葉かな　小波

Haru no midu --

Spring 3 months

春の水 Haru-no midu - Spring water
Syun'sui

The special quality of water in the Spring is its abundance, brought about by the thawing of snow and the frequency of rain. The Japanese have always been careful and factual in noting the distinct characteristics of things from one season to the next, and indeed, in studying haiku one can become aware of these facts. In Autumn, which begins the ingoing part of the year cycle, the water takes on less motion, more clarity and chill. Haru-no midu includes the water into which the last remains of snow have melted, as well as the warm water on which the sun shines.

きのふ、けふ、音ぞきこゆる春の水　杉風

春水や四條五條の橋の下　蕪村

春の水すみれつばなをぬらしゆく　〃

なかれ来て池に戻るや春の水　〃

人をとにこけ込む亀や春の水　太祇

蛙啼や水玉うかぶ春の水　樗良

光琳がさす稽古の拳にのるや春の水　几董

春水や畫に汲るゝやはるの水　成美

月の夜や石に出て啼くきりぎりす　千代尼

名月やそのうらも見る丸硯　〃

名月やおし野の葉にも咲あまり　〃

水一筋月よりうつす桂川　蕪村

名月や雨を溜たる池の上　〃

庵の月主とへば芋掘に　蕪村

名月や闇を尋ぬる鳥もあり　千代尼

舟からはちかしとむかふ月見哉　千代尼

名月や何所までのぼす富士の裾　千代尼

出鼠のわらび出たりけふの月　暁臺

庵の月主をとへば芋掘に　蕪村

名月や闇を尋ぬる鳥もあり　千代尼

舟からはちかしとむかふ月見哉　千代尼

名月や何所までのばす富士の裾　千代尼

出鼠のわらひ出たりけふの月　暁臺

月の夜や石に出て啼くきりぎりす　千代尼

名月やそのうらも見る丸硯　〃

名月やおし野の葉にも咲あまり　〃

水一筋月よりつづく桂川　蕪村

名月や雨を溜たる池の上　〃